THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (PSALM 116: 1, 2).

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LIGHT AFTER DARKNESS.

ADDRESS DELIVERED AT ST. GEORGE, UTAH, SEPTEMBER 15TH, 1917, BY ELDER HYRUM M. SMITH.

I HAVE been wondering if the members of the Church in this stake of Zion, who know me, are as pleased to see me as I am to see them. Some events of the past, on some of our visits here, naturally brought that query to my mind. I may dismiss it by merely saying I hope so.

The mind is a rather peculiar institution. Sometimes it seems to be altogether blank, and in spite of one's self he finds it difficult to call to memory or to get hold of an idea that, in his estimation, might be advantageous if presented to a congregation. At other times the mind is flooded with ideas and thoughts and memories, which crowd themselves until they overlap; and it would be difficult, in a short time, to express a tenth of those thoughts. Many, many reflections have been passing through my mind with reference to this people and this great work that the Lord has established in the world in the last days. I have thought what a tremendous portion of our time in our religious gatherings is occupied in admonitions, reproofs, and attempts to encourage the Latter-day Saints to overcome their weaknesses and to obey the commandments of the Lord and to serve the Lord in righteousness. We have constantly to spend our time preaching about tithing, the Word of Wisdom, moral conditions; and even fashions and dress and dancing and other forms of amusements occupy a very great portion of our religious services. It seems to me sometimes, when this broad strain of thought passes through my mind, that this is not as it should be. These are the things that we should have advanced beyond; these are the works we

should have performed; these are the things that should be the mere incidents of our lives and not the main objects thereof. It should not be necessary that the Latter-day Saints be fed constantly on the very same fare, even though that fare be served in different forms. It is said in the Scriptures that eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which the Lord has in store for the ones that love Him and keep His commandments. The Lord stands ready, then, I believe, and is ready now, to make known to His people many of the great and glorious principles and mysteries of the kingdom of God, if the people were prepared to receive them, if it were no longer necessary to admonish the people and to reprove the Latter-day Saints, for the reason that they have not yet fully been able to arise and live according to the great truths that have already been revealed. I should like to mention, this morning, if I may enjoy the Spirit of the Lord and the faith and prayers of the congregation, a few of the great principles which have been revealed, which seem to me to be worthy of our attention, our constant attention, our serious thought, even to the exclusion of the great proportion of thought and time that are now given to other matters.

We are called a peculiar people. The world calls the Latter-day Saints a peculiar people. One of the great statesmen of our country, during the period of tribulation among the Latter-day Saints, when an appeal was made to him for a little compassion, a little mercy, a little charity, and consideration, said, "Why do you not become like the rest of us? Why don't you 'Mormon' people be like the rest of the people of the United States; then you would not have any troubles. You would have no tribulations; you would be in no greater difficulty than any other section of our country, if you will just abandon those things that make you peculiar and that isolate you from the rest of the country. Why don't you become like unto us?"

What is it, my brethren and sisters, that constitutes the Latter-day Saints a peculiar people? First and foremost, let us mention that great principle of the opening of the heavens and the manifestation of God the Father to His children on the earth. For sixteen or seventeen hundred years, perhaps more, the whole world has been accustomed to believe that the heavens were forever sealed. They had had no evidence to the contrary, in that length of time. So far as the peoples of the world were concerned, the heavens were sealed and had been sealed for ages, and they had come to believe firmly that they would for ever and ever be sealed; for God would never any more visit His people, or any of His children, individually or collectively, and speak unto them face to face as He was wont to do in times past when, with Adam, and Enoch, and Abraham, and Solomon, and Moses, and others, the Lord could appear and visit and instruct them, and talk to

them as a man talks to his friend. That was the condition of the world. It was the doctrine of the churches; it was the confirmed conviction of all mankind, that the heavens no longer were to be opened. There was no necessity for their being opened, and hence the people had settled down to that form of belief and were in unity, so far as the world was concerned, with respect to the question. Then comes along Joseph the Prophet, and out of the fifteen or sixteen hundred millions of human beings, he alone could read the Scriptures as they had been written, in plainness, and be impressed by them. He read that, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." He believed it, and, being simple enough to put it to the test, he went to the woods and knelt down before those brassy heavens which had been closed for nearly two thousand years; and in faith, believing, he called upon the name of the living God, and what was the result? The heavens were opened, and all the convictions and beliefs and understandings of all the world, for those many centuries, were demonstrated positively to be founded in error and falsehood; and it was a further evidence that for that period of time there had been no faith in the world; for the Lord worketh among the children of men according to their faith. At the opening of the heavens, came forth God the Eternal Father and Jesus Christ His Son, and they visited Joseph the Prophet. They stood in his presence. He addressed them; they replied to him and instructed him; and he proclaimed that fact to the world. Instantly he became a peculiar man and, worse than that, a man inspired by the devil, according to the interpretation placed upon the Prophet's words by the so-called ministers of the world. He was a fanatic, a crazy man; or he was, at least, a peculiar man; and so, instantly, upon the proclamation of that revelation he stood aside from all the rest of the world as the one man in the world who knew—not only believed, but knew—that the world's doctrine of the closing of the gates of heaven forever was false, and that the world was in error.

Then again, for that number of years the prophets were not looked for. The day of the prophets had passed. There were to be no more prophets. The prophets whose words are recorded in the holy Scriptures were the last of the prophets, and all of the prophets and the only prophets that men should look for, from whom they should expect to hear. The Lord, Joseph Smith declared, called him to be a prophet, raised him up from the midst of men to be a prophet and put in his heart the spirit of prophecy. Then, lo and behold, he became like unto the prophets of old, a prophet endowed with the spirit of prophecy, the power of prophecy in the fullest definition of the term, the power to predict the future, the power to reveal the past, the power to make known the present, the power to clear up and make plain the word of God, to the understanding of all men who would exercise faith

and honestly seek for the truth, as His word had been written or spoken by the mouths of holy men in all ages. This, again, made of him a very peculiar man, and set him aside from all the rest of the world, who denied the gift of prophecy and declared that it was a gift that had been taken away from the midst of men, never more to be restored unto the children of men. Subsequently to this, angels were sent from heaven to visit Joseph the Prophet, sent to him by the Lord to instruct him, to open his eyes to the understanding of the Scriptures. Angels visited him, made known unto him the history of the western hemisphere and the history of the people who dwelt upon it, and in due time gave into his hands that history; and by the power of revelation, which the world also had denied, was this ancient history translated into our own language and later sent into all the world, as a witness of the Lord Jesus Christ, and as a volume containing the fulness of the gospel for the salvation of the children of men. This more than ever set Joseph Smith aside as a very remarkable and a peculiar individual, isolated him, as it were, from all the rest of mankind. But there were some who believed in him. Indeed there were many who believed in him; and every one who believed in him became like unto him—ostracized in the world, a peculiar people, to be set aside, to be looked at and wondered at, and ridiculed and persecuted because they were different from the world.

Then, again, another of the great milestones in the history of this work, that can well command our attention, was the organization of the Church of Jesus Christ under the inspiration and revelation given to these prophets and holy men who believed in the prophets and the organization of the Church; and, lo and behold, we find erected in the latter days an organization exactly similar to the organization that was built by the Son of man Himself, when He labored among the children of men. The world had declared, for those two thousand years, or a little less, that prophets and apostles were no longer to be expected. They had done their work; they had sealed their testimonies, and the book in which their testimonies were written was complete. No more shall you look for prophets or apostles, or the gifts of the Holy Ghost which were exemplified in the ministry and lives of those holy men. That was the condition of the world; but in the organization of the Church and the revelations of the Lord, we have built in the same manner, on the same kind of a foundation as the Savior built upon—prophets, apostles, evangelists, pastors, teachers, etc., men endowed with the same power, with the same authority, manifesting the same great gifts of healing, of tongues, revelations, visions, prophecies, and so on. This, too, constituted the Latter-day Saints a peculiar people. Here is a people claiming the same blessings and gifts that were enjoyed by the saints in the days of the first apostles; and they did not only claim to be in

possession of those same gifts, but their lives demonstrated that they actually did possess them. The same powers were manifest; the sick were healed; even the dead were raised again to life; men did have visions; men did commune with God; the Lord did reveal Himself to men; He did send angels into their midst, and He did bless them just as He blessed His ancient saints. To the Latter-day Saints this was absolute, positive proof that the foundation upon which they had built was the same foundation, and that Jesus Christ Himself was the chief corner-stone thereof. This made of the Latter-day Saints, or those who believed it, a peculiar people. They were set aside, isolated, denounced, and rejected, and all men were against them; but it was a mighty truth. That organization was made and completed and became the wonder of the world, and the fear of the world as well. Wise men marveled at it; unprejudiced men praised it; the wicked trembled in its presence, and they have done their uttermost to destroy it, but in vain.

Then there was the restoration of the priesthood, which came a little sooner and might have been mentioned before—the priesthood, divine authority, that power that was vested in the Lord Jesus Christ Himself as the great High Priest, and which He, in turn, by His own messengers, conferred upon the men whom He raised up in the last days to be prophets, that divine authority which was the Lord's authority, which was recognized of the Lord. It was different from all other so-called priesthoods, which are not priesthoods but are priestcrafts. There is no other priesthood in the world, no matter what the claims of men may be, save the priesthood of the Son of God; and that was conferred upon Joseph Smith and Oliver Cowdery by messengers sent from heaven. All other so-called priesthoods are not the priesthood of God, but they are priestcrafts, and they have been exercised by craft by the men who held them, and they have been exercised by men who hold them by unrighteous dominion over the children of men, in an attempt to control and govern and coerce and compel and force the minds and the hearts of men to believe certain formulas and creeds and doctrines and beliefs that were a part of man-made systems of religion. There never was such authority, there never was such a provision pertaining to the priesthood of God in the world, or out of it, as an attempt to compel men, to force men, to subdue men, and even to the death to pursue them, in order to compel them to believe a certain stipulated form presented to them. The priesthood of the Lord Jesus Christ is the opposite to that—entirely and absolutely the opposite. It is to be exercised in love, in long suffering, patience, charity, mercy and good will, and the desire to help, to save, to present the truth and leave men free to receive it or reject it as they please, with never a thought—you can not entertain the thought, in connection with the priesthood, of punishing a man

by putting his life or his property into jeopardy because he will not believe according to the rules and the laws, the doctrines, inspiration and practice as set forth by the true priesthood of the Son of God. That, again, made the Latter-day Saints a peculiar people and set them aside, and the world wondered at it.

Then came forth the restoration of the gospel of Jesus Christ and the presentation of the principles which constitute the principles of the gospel of the Lord Jesus Christ. Faith was made known unto the children of men in its true light. It had not been understood for generations. "Believe in the Lord Jesus Christ and thou shalt be saved," was the doctrine of the world. "Only confess—merely say, 'My Jesus,' and you are saved." This was the general doctrine of what faith was, and that was contrary to the faith which we read of in the Scriptures. No, that was not faith; but that is what the world believed in. The Prophet Joseph Smith, in the restoration of the gospel, set forth that faith was the moving cause of action in rational beings, and that faith was the same power that it was declared to be in the Scriptures. You may read in the eleventh chapter of Hebrews. I believe it is, just what may be accomplished by the power and gift of faith.

Then repentance. In the world repentance was supposed to be merely a consciousness of having done wrong, a spirit of sorrow for having done wrong, a confession, before a priest, that you have done wrong, and then you might do the same thing over again to-morrow and continuously as long as you lived. That was the general understanding and idea of what repentance was—that second great principle of the gospel, without which no man can be saved, as no unrepentant or unclean thing can enter into the Kingdom of God. In the gospel as restored, we discover the principle of repentance as taught by the Lord and His disciples. You must not only be conscious of guilt: you must not only be sorry for your sins; but you must, by faith and prayer, overcome your sins, cease to sin, repent of that which you have done to-day which was wrong, and never do it again, not to morrow, nor in your lifetime. That was repentance that freed the soul from guilt and from sin; but it was a principle that the world had lost sight of; and it made the Latter-day Saints become different from all the world.

Then baptism—baptism by immersion for the remission of sins—was the gospel doctrine which was restored again with emphasis. "Except a man is born again he cannot enter into the kingdom of God." Yea, except a man is born of the water and of the Spirit, he cannot even see the kingdom of God. He must be born; he must be immersed; he must be buried by one having the divine authority of the priesthood. Then, if his repentance had been proper, and in accordance with the principle of repentance, his sins were to be forgiven him. The world had lost sight of that; no one else in the world believed it. They sprinkled; they poured water upon infants, who were innocent and sinless and could not

believe, nor repent. That was the doctrine; men could believe which one they pleased in the Protestant world; in the Catholic church they had no alternative; they were under obligation to accept the very formula, and that was sprinkling or pouring. But among the Protestants you could take your choice. We have a Protestant divine, a preacher in Salt Lake City, who says, "Why, if you want to be sprinkled I can do it. If you want the water poured on you I can do it. If you want to be dipped in the water I can do it. There is not any sense in any of it, no efficacy in any of it. I do not believe a word of it, but if you do, I will do it for you." That was the condition of the world, but it was dissimilar, absolutely, to anything contained in the gospel of the Lord Jesus Christ.

The Prophet Joseph declared, as was made known to him by revelation, that baptism by immersion for the remission of sins was the proper form of baptism; that a man must be born of the water and of the Spirit; that he must receive the gift of the Holy Ghost by the laying on of hands, by which he could know of the doctrine whether it be of God or man. Vast multitudes of people have believed that doctrine, practiced it and come to a knowledge of the truth, and they thereby have come out of the world different from the world, ostracized by the world, a peculiar people, a chosen people, and I glory in these peculiarities of the Latter-day Saints.

(TO BE CONTINUED.)

A POPULAR HYMN.

I HAVE been thinking of this hymn which we sing so much, "We thank thee, O God, for a Prophet." In 1862, in Sheffield, there lived a humble boy, a knife-grinder, dying with the consumption, or what they called "the grinder's rot," and he composed that beautiful, hymn which, I presume, has been sung more than any other hymn printed in the book. We first sang it in the Sheffield branch of the Church of Jesus Christ of Latter-day Saints, and a few years subsequently the author of that hymn, Brother William Fowler, emigrated to Utah and located up here at Manti, I understand, and there ended his mortal career. He was a very intelligent, bright man, who sacrificed, really, his life to his profession. I thought it might perhaps be a matter of interest at least to inform the congregation of this fact, because I happened to be present on the occasion when that hymn was first presented and sung in the branch at Sheffield, England.—PRESIDENT JOSEPH F. SMITH.

WHAT a lot of time we waste wondering about things that are none of our business and worrying about things that never happen!—*Youth's Companion.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 8, 1918.

EDITORIAL.

ON THE GREAT WAR.

On the fourth of this month the great war entered upon the fifth year of its duration.

It seems a long time since the first shot was fired that set the whole world aflame. There have, however, been more prolonged conflicts than this is likely to be, but in destructiveness, in numbers of human beings involved, directly and indirectly, in sufferings endured, and in the consequences that are certain to follow, the annals of man have no record of any event that can be compared with it. The history crowded into these four years seems to cover a much longer period, and men are beginning to get weary and sick at heart.

From all that can be gathered on the vast field of war-literature, it appears that the past four years have produced entirely opposite effects upon those who have given a serious thought to it.

Upon some it has had a chastening influence, and they have sought the Lord in prayer for the restoration of peace. Others have come to the gloomy and unreasonable conclusion that there is no God who cares for mankind, and that prayer, consequently, is but an empty ceremony.

To those who take this view it can be said, in the first place, that God is not the author of this war. It has come as an inevitable consequence of the military policy pursued by the nations of the earth for the last fifty years, or more, notwithstanding the warnings given from time to time. If we deliberately play with dynamite and are killed, who can blame Deity for it? If we deliberately or carelessly set fire to our home, it would be absurd to say that Providence did it. It is just as unreasonable to hold God responsible for the destruction that has come over the world as a result of the adoption of a policy which could only end, sooner or later, in the conditions now prevailing. Man has placed himself under the influence of the adversary of God, and is now reaping what he has sown.

In the second place, God not only warned the nations of the earth of what was coming, but He provided a place of refuge for those who would accept His offer.

In our day and age, God raised up one of the greatest prophets that ever lived upon the face of the earth, for the special purpose

of warning the children of men of the consequences of the course they were pursuing. Like the mighty angel in the visions of John the Revelator, this great Prophet cried, as it were, with a loud voice, proclaiming the fact that the consummation of all things was drawing near. He declared that war would be poured out upon all nations, and that famine and pestilence would follow in its wake.

But our heavenly Father did more than warn His children. Through the same Prophet, He designated a place of refuge, where those who would escape the calamities that were coming, might do so. He established His Church again and caused a call to be issued to all parts of the world, "Come out from Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Yes, through that great and mighty Prophet, Joseph Smith, and his associates and successors, the nations of the world were not only warned of this war, as well as of the Civil War of the United States, but they were assured that those who would repent and do the commandments of God would find a Zion, a place of refuge, where they would be as safe as Noah was in the ark.

But the world rejected that Prophet, as it rejected the messengers of God in former ages. He was martyred, and the Church driven into the wilderness. The refuge was not established as it would have been, had men hearkened to the voice of God. The fact is, our heavenly Father has done everything a Father with infinite love and power could do to save His children from the calamities that have befallen them, except depriving them of their free agency. As our Lord exclaimed concerning the people in His day: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." so He can say to the nations of the earth to-day. He has warned them, called to them, and told them how to avoid that which has now come upon us. How unreasonable, then, to deny the existence of God or hold Him responsible for the consequences of our sins!

To those who seek the Lord in prayer for peace at the present time, a suggestion or two may be offered.

Let us confess our sins, and repent of them, as well as petition the Almighty for peace. It was when Daniel fasted and confessed the sins of his nation, which he felt as his own, that he received a most gracious answer to his prayers. All the warring nations have sins to confess and to repent of. When we pray, let us remember our personal failings, which are many and grievous; and our domestic and social sins, which in many quarters threaten the sanctity of the home. Let us remember our commercial, political, and national transgressions. Many fortunes have been built up by injustice and tyranny. Many political leaders have used their in-

fluence and talents for selfish purposes, and everywhere, throughout the world, a mighty battle is being waged between God in heaven, on the one hand, and Moloch, Mammon, and Bacchus, on the other. Let us confess and forsake our sins.

Let us also thank God for the blessings we enjoy, notwithstanding all the terrors of the war. Let us thank Him for the years of prosperity that made it possible for the stricken nations to pass through this period of trial in comparative comfort. Let us also be thankful for the unfailing promises that God's plans and purposes will all be accomplished, and the assurance that Right will finally triumph over Wrong.

Prayer, at this time especially, should be offered in a spirit of humility and submission. Our Lord and Savior, in the terrible agony at Gethsemane, said, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." There is many a bitter cup passed around the world today. It is emptied to the last drop, not only on the battlefields of France, but in millions of homes. Courage is needed, and also submission to the will of God, and it should be remembered that the road to glory generally leads over Calvary. As Jesus Christ conquered through the cross, so the world will gain the final glorious victory over the adversary, through tribulation. Nation after nation has won freedom through the sacrifice of life. Today the struggle is for the liberation of the entire world from the chains of darkness and error.

J. M. S.

CONFERENCE APPOINTMENTS.

Birmingham	Sunday, Sept.	1,	1918.
Bristol	,, ,,	8,	,,
Hull	,, ,,	15,	,,
Irish	,, ,,	22,	,,
Leeds	,, ,,	29,	,,
Liverpool	,, Oct.	6,	,,
London	,, ,,	13,	,,
Manchester	,, ,,	20,	,,
Newcastle	,, ,,	27,	,,
Norwich	,, Nov.	3,	,,
Nottingham	,, ,,	10,	,,
Scottish	,, ,,	17,	,,
Sheffield	,, ,,	24,	,,

IN THE LINEAGE OF DEITY.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

The spirits of mankind are the offspring of God. The Church of Jesus Christ of Latter-day Saints so affirms on the basis of scriptural certainty, and as wholly reasonable and consistent.

The preexistent or antemortal state of man has been heretofore demonstrated. God the Eternal Father is the actual and literal Parent of Spirits. That many of these spirits in their embodied state manifest more of human weakness than divine heritage, that they grasp the earthly present with little regard for the heavenly past and with less for the yet greater possibilities of the heavenly future, is no proof to the contrary of the revealed truth that man belongs to the lineage of God.

Of all the spirit children begotten of the Eternal Father throughout the eons past, Jesus Christ was the firstborn. To this solemn truth the Christ has testified in the current age: "And now, verily I say unto you, I was in the beginning with the Father, and am the firstborn." And as to the human family in general, ponder our Lord's further avowal: "Ye were also in the beginning with the Father" (Doctrine and Covenants 93: 21, 23).

The Scriptures aver that all things existing upon earth, including man, were created spiritually prior to their embodiment in earthly tabernacles; and furthermore, that mortal man is fashioned after the image of God. In short, all earthly existences are material expressions of pre-existent entities. The human body, so far as it is normal, undeformed and unimpaired, is a presentment of the spirit itself.

One of the essential and distinguishing characteristics of life is the power to select and utilize in its own tabernacle, whether plant, animal, or human, the material elements within its reach, so far as such are necessary to its growth and development. This is true alike of the unborn embryo, and of the mature being.

Man's spirit, therefore, is in the likeness of its divine and eternal Father, and in the operations of the functions of life it shapes the body to conform with itself. How could the spirit be otherwise than in the image of God, if it be divinely begotten and born?

The conformation of the body to the likeness of the pre-existent spirit is attested in a revelation to an ancient prophet and seer, wherein the Lord Jesus Christ, then in the embodied state, showed Himself to His mortal servant, saying: "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be

in the spirit, will I appear unto my people in the flesh" (Book of Mormon, Ether 3: 15, 16).

The Church of Jesus Christ of Latter-day Saints teaches that the spirit of man being the offspring of Deity, and the human body though of earthly composition yet being, in its perfect condition, the very image of God, man, even in his present and so-called fallen condition, possesses inherited traits, tendencies and powers that tell of his divine descent; and that these attributes may be developed as to make him, even while mortal, in a measure God-like. If this be not true we have to explain a vital exception to what we regard as an inviolable law of organic nature—that like begets like, and that perpetuation of species is in compliance with the condition, "each after his kind."

The actuality of the spiritual procreation, with which mortal birth is analogous, is expressed in the inspired hymn by a latter-day poetess, Eliza R. Snow:

O my Father, Thou that dwellest
In the high and glorious place,
When shall I regain Thy presence,
And again behold Thy face?
In Thy holy habitation,
Did my spirit once reside;
In my first primeval childhood,
Was I nurtured near Thy side?

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet ofttimes a secret something
Whispered, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call Thee Father,
Through Thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal,
Tells me I've a mother there.

When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

A TESTIMONY.

It is with great happiness and joy that I write my testimony at this time. Although brief in words, it is given with great earnestness. I desire to thank my heavenly Father for the privilege I have had of becoming a member of the Church of Jesus Christ of Latter-day Saints, as I can truthfully say that I have had the best time of my life since I became a member. I know that this is the true Church of God, and that Joseph Smith was instrumental in His hands in these latter days, in establishing it. I pray that I may ever be faithful in keeping the Lord's commandments, and if I am, I know I shall receive my reward. I thank the Lord for His blessings towards me, which are so numerous. When we are in harmony with the work of the Lord, we feel well. Sometimes I have been negligent in my duties, and when I realized what I was doing, it made me feel sad, but I am very thankful to say I have a great desire to do that which is right, for I know, if I do this, the Lord will bless me. I pray, my brothers and sisters, that we may all be true to the cause in which we are engaged, and if we are, we shall rejoice to hear the Lord's "Well done!"

"Do what is right, let the consequence follow;
Battle for freedom in spirit and might;
And with stout hearts look ye forth till to-morrow:
God will protect you; do what is right."

Blackburn. E. A. Blackledge.

TAUGHT BY THE CHURCH FIRST.

It is interesting to note that the important measures for safety in this land are doctrines which the Church has taught for years. For instance, the change which we are now experiencing of daylight saving is in accordance with the revelations of the Lord to retire early that our bodies may be refreshed, and to rise early that our minds may be invigorated. As for meatless days and wheatless days, we have had considerable education along these lines in the years gone by; and, in fact, we might add eatless days also, because we have our fast days in this Church. These things should be taken to kindly, and I believe they are for the most part.

There is some instructive language on bread-making, in Ezekiel, which is timely for consideration now. Speaking of the siege and predicting the siege which should come upon Jerusalem and giving instructions as to the fate and conduct of the people: "Take thou also unto thee wheat, and barley, and beans, and lentils, and millets, and fitches"—that was a sort of bearded wheat known in the days of Ezekiel—"and put them in one vessel, and make thee bread thereof, * * * and thy meat which thou shalt eat shall

be by weight." We may come to that very shortly in the United States, because those of you who feel that you can eat freely of the white bread, simply because you produce it, may find in a very short time that government regulaton will be necessary in reference to the portion every day that each individual is entitled to. We see they had a sort of a "war bread" in Jerusalem; and when we read other details in connection with that, we shall realize that the war bread of today should not be considered objectionable.—ELDER CHARLES H. HART, of the First Council of Seventies.

FROM THE MISSION FIELD.

Socials.—On Thursday, July 25th, 1918, the Grimsby branch Sunday-school, Hull conference, went on a wagonette trip into the country. The weather was favorable, and all enjoyed the ride through the beautiful, green fields. President John H. Wilding and Elder Frederick G. Day were in attendance.

On July 24th, 1918, a social gathering, in commemoration of Pioneer Day, was held at Severn View Place, Varteg, Bristol conference, when about sixty of the Saints and friends met together and enjoyed a good program. In the evening a meeting was held, when President Stephen H. Winter gave a short talk, explaining the significance of the day to the Latter-day Saints and the people of Utah.

Pioneer Day.—On Pioneer Day, July 24th, an "Old Folks'" party was given at "Deseret," South Tottenham, London, N., in honor of the old folks over fifty years of age. The party began at 11 a.m., and did not conclude until 7 p.m. The old folks were given their dinner at noon, a program from 2:30 until 5, and tea at 6 p.m. The saints contributed from all branches, in order to make it possible to secure the food. The program consisted of songs, recitations, story-telling, and instrumental selections. Each elder contributed a number or two, greatly to the amusement of all present. Those between fifty and sixty were given a red rosette; those between sixty and seventy, a blue rosette, and those over seventy were given a white rosette. The oldest one present was Sister Sarah Marsh, who was over 81 years of age. She was presented with a huge bouquet of flowers. The dining-room table was decorated with beautiful white and pink, and red roses, in profusion. All were very pleased with the day's entertainment. Seven of those that were present last year have passed to the great beyond.

Baptisms.—On July 21st, at "Deseret," London, a baptismal service was held, and one candidate from the Croydon branch was baptized and confirmed by Elder Oliver G. Ellis.

After a regular sacrament meeting, on Sunday, June 28th, 1918, a

baptismal service was held, in the Handsworth Chapel, Birmingham, at which two candidates were baptized by Branch President John M. Joseph. The new members were confirmed by Elder Charles C. Edwards and President Joseph H. Ririe.

A baptismal service was held at 15a Wicklow Street, Dublin, Irish conference, on July 24th, 1918, when four souls were added to the Church. The meeting was well attended. President Sidney L. Wyatt addressed the congregation on the subjects of baptism and the gift of the Holy Ghost. The ordinance was performed by Branch President Benjamin R. Birchall. President Sidney L. Wyatt assisted in the confirmation.

On Sunday, July 21st, services were held in the Irish conference in honor of the "Mormon" pioneers' entering the valley of the Great Salt Lake. Appropriate addresses were made by Elder A. D. Evans at the Belfast branch, and President Sidney L. Wyatt and Branch President Benjamin R. Birchall at the Dublin Branch.

At South Shields Seaside, Newcastle conference, on Wednesday, July 31st, 1918, a baptismal service was held under the direction of President William J. Loosle, at which one new member received admittance into the Church. Elder Herman K. Danielsen officiated. At the water's edge an unusually large concourse of spectators witnessed the ceremony. This afforded the elders and lady missionaries an opportunity of distributing a considerable amount of literature. The new member was confirmed by Local Elder J. G. Foster, at a special cottage meeting held immediately afterwards at the home of Brother Foster. A few of our friends left the seaside and came along to this service.

Branch Conferences.—A branch conference was held at Barnsley, Sheffield conference, on Sunday, July 21st, 1918. President George F. Richards, of the European Mission, President David A. Owen, and Elder Leland T. Hair were present. Three sessions were held, all of which were conducted by Branch President James Potts. The morning session was devoted to Sunday-school work. The afternoon and evening sessions were occupied by the visiting brethren. A number of investigators were present at the evening session.

A successful branch conference was held in the Leicester branch, Nottingham conference, Sunday, July 28th, 1918. President George F. Richards, of the European Mission; President Leroy S. Dickson, and Elder State England, of the Nottingham conference, were in attendance. The morning session, conducted by Superintendent Sister Lonie Welch, included a Sunday-school program and a short address by each of the elders from Zion. In the afternoon session President George F. Richards and President Leroy S. Dickson were the speakers, and in the evening session, Elder State England and President George F. Richards took up the

time. A number of anthems, duets, and solos were rendered during the services. It is hoped that some of the seeds that were sown will grow and bear fruit.

Three successful sessions of a branch conference were held in Pontypool branch, Bristol Conference, at Severn View Place, Varteg, South Wales, on Sunday, July 21st, 1918. President William D. Lewis, of the Hull conference, and President Stephen H. Winter and Elder Ivin Hoggan, of the Bristol conference, were in attendance. The morning session was given over to Sunday-school work, and an appropriate program was rendered by the children. President Lewis and President Winter spoke; Superintendent R. C. Thomas presided. At the afternoon and evening sessions, President Winter, Elder Ivin Hoggan and President Lewis were the speakers. There was a good representation of saints from every part of the branch, some having walked over the mountains a distance of five miles to attend. There was a good number of investigators at the evening meeting. The local brethren presided at all meetings.

MANY men fail to get anywhere because they have the idea that they were ticketed for the station they have never reached. This is a great mistake. There are no stopping places along the way of life. A man may go back, or he may go forward, but from the cradle to the grave he must keep going.—*Common Sense Sayings.*

DIED.

ROBERTS.—On July 25, 1918, of cancer, Brother Samuel Roberts. The deceased was born Sept. 15th, 1864, at Stockport. He was baptized April 23rd, 1892, by Elder H. A. Woodruff, and confirmed the same day by the same elder. He leaves a family of faithful members of the Church. At the time of his death Brother Roberts held the position of president of the Stockport branch, Manchester conference. An impressive funeral was held in Stockport on July 29th, 1918.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.